

## CHRISTIAN HERALD.

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[No. 23.]

## THE GOSPEL TO THE POOR.

WE have the pleasure to present our readers with the *Fourth Annual Report* of the Board of Trustees of the *Society for the support of the Gospel among the poor in the city of New-York*.

None, we presume, will dispute the claims which this interesting charity has on the sympathy and beneficence of those who value the blessings of the Gospel of the grace of God. The liberal contributions by which this Institution has been supported, furnishes an evidence of the public sense of its utility, and is a creditable testimonial of the Christian character of the inhabitants of this city. We trust that the fruits of the ministrations which the Society has been instrumental in affording, as detailed in the several cases stated in the Appendix, will add fresh encouragement to a continuance of that support which is necessary to the prosecution of this good work, which by the Divine blessing has been crowned with such happy results.

After some preliminary remarks, the Report thus proceeds :—

We have attended the steps of the stated preacher to this abode of the poor ; we have seen collected a numerous, solemn, attentive assembly, catching the words of peace and comfort which fell from his lips, and many a streaming eye testifying that their hearts, as well as their ears, welcomed the joyful sound of the Gospel.

Here aged believers have had their faith strengthened and confirmed, their hopes of glory enlivened, and their love of a once crucified, but now gloriously exalted Redeemer, enkindled into an ardent flame. We have heard the sighs of those who were led to sorrow for sin, we have seen the tear of contrition trembling in their eyes, and often has the cry arisen, "What must I do to be saved?" Souls, immortal souls have been won for Christ's kingdom. *The poor have had the gospel preached unto them*, and it has not been preached in vain. God has prompted and enabled you to sow the seed, and He has given the increase.

There is another class of men to whom the benefits of this institution are regularly and constantly extended. Separated from the rest of society by the sentence of the law, and confined to a prison, where shall the poor criminal look for aid and comfort, but to God, who forgiveth iniquity for his dear Son's sake? But how shall they hear without a preacher? Into this abode of miserable men your

faithful labourer enters, holds out to the sinful a pardon which the blood of God's own son has procured; not a pardon for time only, but for eternity; directs them to the *fountain opened for sin and uncleanness*, and invites them, in his Master's name, to *come to him and be saved; prays them in Christ's stead to be reconciled to God*. What can cheer the gloom of a prison like the glad tidings of great joy—the offer of emancipation from the thralldom of Satan, and of introduction to the glorious liberty of the sons of God? This sound has often been heard in these receptacles for offenders against the laws of the land, and here also, God has owned the labours of his minister.

In the HOSPITAL, whose inhabitants are ever changing, the sound of salvation is conveyed to a large number in the course of a year; some continually removing, either by being restored to health, or carried to the grave, while their places are immediately supplied by other children of sorrow seeking the aid of that noble institution;—an institution conducted on a scale and in a manner honourable to all connected with it.

Here it comes to some as at the eleventh hour, to snatch them as brands from the burning, and lift them up to immortality; and often has the offer of salvation been listened to in this place, by those who in all their previous life rejected it with scorn. Who can tell but that the mariner restored to health by the aid of that benevolent institution, while in after days ploughing the mighty deep, and beholding its wonders, which speak the creating and preserving hand of God, will reflect, with delight and everlasting benefit, on the lessons of wisdom and messages of peace which dropped from the lips of your preacher? Will she not bless the day when disease and want drove him to this refuge for the sick poor man, and call on God to bless a society which was the means of sending to him the word of life?

Instead of enlarging on the other branches of duty in which the stated preacher is engaged, let it suffice, brethren, that we exhibit to you a simple account of his weekly labour.

*The ordinary ministerial services of the stated preacher are performed as follows:*

*Lord's day morning.*—At half past eight he officiates at the City Hospital. Owing to the removal of the paupers to the new Alms-house, Bellevue, the middle services of the day vary, and are sometimes difficult to be performed. As ministers of different denominations frequently preach at the State Prison Chapel, the services are so arranged, that both these public institutions have worship twice on the Sabbath. When at the State Prison, the stated preacher delivers a sermon at half past ten. In the interval of worship he visits the sick, and preaches again at half past two. When at the Alms-house Chapel, he preaches at half past two. At half past twelve he delivers another discourse to the male prisoners of the Penitentiary, and at half past two again in the chapel.

Five o'clock in the afternoon he preaches in the Chapel of the Debtor's Prison.

*Monday.*—Usually devoted to visiting out-door sick, and afflicted persons.

*Tuesday.*—The stated preacher regularly visits and prays with the sick and dying, in various wards of the City Hospital; likewise at other times, when requisite.

*Wednesday.*—At half past ten he visits the Orphan Asylum; examines two or three classes of the children, and then gives them a discourse, with prayer. Afternoon, he visits the sick and other females below stairs in the State Prison, and to them delivers a discourse, concluded with prayer. He immediately attends the men's hospital, and collects the convalescents in the hall, gives a discourse and offers prayer in their hall.

*Thursday.*—He preaches a sermon in the long-room in the old Bridewell.

*Friday.*—He rides to Bellevue; visits the hospitals of the men and the women; after conversation, reads a psalm and prays. Attends as many wards in the main building, for the purpose of prayer and conversation, as the time may admit. Afternoon, all the females in the Penitentiary (about one hundred) are convened in a large room, where a sermon is delivered. The day is concluded by visiting and examining the school in this establishment.

During the past year, between three and four hundred sermons have been delivered by the stated preacher.

*Brethren, members of this Society,*

With this scene of usefulness before you, is there a heart among you that can grow cold and languid in the blessed work? No! we will cherish confidence in your continued and increased support, and not shrink from the duties incumbent on ourselves. An important duty has devolved on you, and it is to the faithful discharge of this duty that we would encourage you. You have undertaken to supply a portion of the poor with the preached gospel, which brings life and salvation to guilty fallen man. It is an undertaking worthy of your best exertions; several years have elapsed since you first engaged in it, during which God in his providence has supplied you with able faithful ministers to carry to the abodes of penury and woe, the glad sound of salvation.

We are grieved that the low state of our funds compels us to appeal to the best feelings of your hearts, and not to your's alone, but to the hearts of the whole community. We are in need of aid, to prosecute the benevolent design of our institution, and we know enough of the liberality of our fellow-citizens, to trust that we shall not appeal in vain.

May the great head of the church, who, when he said, "Ye have the poor alway with you," gave to christians the poor as a legacy, give you hearts to feel for their condition, liberality to provide for their relief, and the spirit of fervent supplication for his own blessing.

JOHN D. KEESE, *Secretary.*

*New-York, December, 1816.*

EXTRACTS FROM THE APPENDIX TO THE PRECEDING REPORT.  
*Letters addressed to the Rev. John Stanford.*

STATE PRISON.

SIR,

Accept my warmest thanks for your kind attention to this place. I bless God, who hath bestowed abundant grace to enable you to labour among us in the gospel. As I know it will give you satisfaction to hear of some who sat under your ministry being brought to the knowledge of the truth as it is in Christ Jesus, I will let you know what has been done for me in this furnace of affliction, through the goodness of God, and the compassion of the Redeemer. I had lived the servant of sin since the years of my accountability, yet much respected by others. I used however to keep the Sabbath and go to church. But alas! I was all the time without God. I finally plunged myself as it were into the depth of the earth; and finding myself reduced, I endeavoured to regain my steps by doing foolishly, though I had no intention of fraud. Yet my sinful and thoughtless life showed me that the hand of God was against me. For a long while I have poured out my guilty soul before God in prayer, and the blessed Jesus has so manifested his mercy to me, that I felt all my loads of guilt removed. Indeed I could scarcely believe it, yet I knew it to be the case, and I could not but go on rejoicing in the Lord. If I had been left to myself, I should have opened my eyes in hell! I can take no satisfaction now in reading any book but *the Bible*. I would not be the man I was, for all the riches of New-York. I shall not be ashamed to tell the place where I found mercy of the Lord; for I have found more real happiness within these walls, than ever I did before.

Yours, &c.

R. R. T

*Another Letter from the same, written some time after his liberation*  
 SIR,

Having been one of your hearers, and received much benefit and comfort from your discourses, I feel it my duty to let you know that on my return to my family I found them well, and was cordially received by all my acquaintances. I bless God, who was my comfort and helper in the furnace of affliction. I can in truth say, I can do all things through Christ's strengthening me. I was once in the habit of the use of spirituous liquor, so much as to impair me, and render me incapable of doing as I ought. But now, blessed be God, not one drop of that bane of evils has entered my lips, and in confidence in my Saviour I can say, never will, unless administered to me in sickness. In conversation with the more pious, I am often asked who was the minister I heard, when your name was mentioned, and I tell them, you can say with Paul "I laboured more than they all, yet not I, but the grace of God given unto me." I enjoy peace of mind, living in thankfulness, and have the sweet privilege of morning and evening prayer with the family, and sometimes I go and pray with the sick.

From your affectionate Friend,

R. R. T.

(To be continued.)



*From the Bridgeport (Conn.) Courier.*

At the annual meeting of the Fairfield County Bible Society on the third Tuesday of Sept. 1816, the second article of the constitution was amended, so as to constitute this society an auxiliary to the American Bible Society.

The following persons were chosen to their respective offices.

*Officers.* Hon. Jonathan Sturges, *President*; Rev. Elijah Waterman, *Corres. Sec'y*; David Judson, Esq. *Treasurer*.

At a meeting of the Directors of the *Fairfield County Bible Society*, (Conn.) December 10, 1816:

*Voted*, That it be recommended to the inhabitants of this county to form Branch Bible Societies, or Bible Associations, auxiliary to this society, in each town or parish, according to their discretion.

*Voted*, That the minister of each Ecclesiastical society, and when there is no minister, that the deacons be requested on some public occasion, to notify a meeting of all persons favourable to a Branch Bible Society; and that a time and place of meeting, for forming such association, be appointed; and if the deacons shall see cause, in a vacant society, they may request a neighbouring minister to attend at such time and place to assist in organizing such society.

*Voted*, That this society present, by donation to the American Bible Society, the sum of one hundred dollars.

*Voted*, That the Rev. Mr. Dutton be appointed to write an address to the people of Fairfield county, on the subject of aiding in the distribution of the Bible.

#### THE ADDRESS, &c.

“Man is a bundle of habits”—is the declaration of a distinguished moral philosopher. It expresses a truth, closely connected with duty. Arduous and difficult duties, by the force of active habits, become easy and agreeable; while the habitual neglect of any duty hardens the heart and conscience, until they become insensible of the obligation to perform it. We should be always therefore on the watch, and frequently examining our conduct, to discover whether, through the influence of habit, we are not thoughtlessly continuing in gross sins, or neglecting important duties. A striking instance of the hardening effect of habit on the heart and conscience is seen in the former insensibility of the Christian world, to the evils of the African slave-trade. That trade was carried on and tolerated in Christian countries, was yearly increasing in extent and cruelty; and yet no moralist, no *Christian* raised his voice, in the cause of suffering humanity, or pointed the indignation of mankind against the oppressors of their brethren. It was tolerated—it was considered lawful, because it had the sanction of long and unquestioned habit. For as soon as the subject was fairly brought before the public in its true colours, and pressed upon their attention, the sense of *justice* in the heart

of man was touched; *conscience* was awakened; the *heart* was moved; justice, sympathy, and benevolence, all demanded the immediate abolition of that abominable traffic, and no man can now be found hardy enough to stand forth in the face of the world and attempt to justify, or reconcile with Christian principles, the detested practices of the slave trade. To what cause, but the same benumbing influence of habit, can be ascribed the long continued apathy of Christians, with respect to those who were destitute of the word of life? Year after year, century after century, rolled away, generation succeeded generation, in which lived thousands, whose hearts were filled with love to God, gratitude to their Redeemer, and benevolence towards their fellow men; who also took the word of God, both for the rule of their conduct and the foundation of their hopes; who were active to relieve distress, diligent to objects of charity, and prompt to use the means in their power of promoting the happiness of all, who yet, strange to tell, seem never to have seriously thought of bestowing on others *that* which they valued as the greatest blessing ever bestowed by heaven upon themselves. *Their* sweetest enjoyments, their highest hopes were drawn from the Bible; yet they seem never to have reflected that what was an infinite blessing to themselves, might be an equal blessing to others. Why was it, that men who seemed ready to every good work, did so little to send the light of the Gospel to such as were perishing for lack of vision? Why was it, that those who bowed with entire submission to the authority of the Scriptures, refused to obey its commands to send the Gospel to every creature? Why was it, that a religion, evidently designed to bless the whole world, remained for many centuries, confined to so small a part of it? It must have been owing, in a great degree, to the fact, that the mass of Christians had not been *accustomed* to have the wants of the heathen pressed upon their consciences; they had neglected an important duty, until they had forgotten alike the wants of others and their own obligations. For no sooner was the subject, (scarce twenty years since,) brought before the public, than a common feeling, like an electric shock, pervaded all hearts. Christians of every denomination felt and acknowledged the duty. The measures which were adopted to spread the Gospel among the poor at home, and the destitute abroad, received the warmest approbation. A kind of enthusiasm has been kindled on the subject, whose sympathetic influence has opened the coffers and inspired the eloquence of many, who before had hardly seemed to realize that they themselves enjoyed a blessing in the possession of the word of life. On the subject of Bible Societies and their labours, all sects and all nations speak a common language. The inhabitants of all climes seem to be animated by the same spirit. The Roman Catholic Priest, the Greek Patriarch, the effeminate Hindoo, and wandering Tartar, all echo, as from kindred souls, the language and sentiments of protestant Christians. We now look back with astonishment on the feelings

and conduct of our pious ancestors, in regard to this subject. We can account for them only by a reference to the effect of long continued and unquestioned habits. They had not been accustomed to sympathize with the heathen, or to contribute to their relief. Here and there, indeed, an individual obtained correct views on the subject, and was awakened to a sense of his duty; but there was no *general feeling*: there could, therefore, be no *united exertion*. The efforts of a lonely individual were met by almost insuperable obstacles. He had no means of ascertaining with precision the necessities of those in his own country; he had no method of conveying to foreign countries the word of life; and, what was a still greater obstacle, the Bible was not translated into the languages of heathen countries, and he had no means of translating it. Thus for want of union and general interest, the desires of individuals were ineffectual. But, blessed be God, all these difficulties are now removed. The attention of the public is awakened, and one feeling prevades all hearts. United exertions are, therefore, made, and a general plan of operation commenced.

Information concerning those at home and abroad, who are destitute of the Bible, and are desirous of receiving it, is laid before the public every week; Societies are formed for collecting all the scattered donations to this object; translations are made and making; presses are established, which will perform the work of printing in the cheapest and best manner; channels of communication are opened, by which the Bibles, as soon as they are printed, may be conveyed precisely to the spot where they are most wanted; and still further, ministers or missionaries are on the ground, who will directly apply the gift to the persons whom it is designed to bless. There can now be no pretence to excuse an awakened conscience from the performance of this duty. These societies have been long enough in operation to give assurance to the public of their capacity and integrity. The man who is disposed to give his dollar for the spread of the Bible, may know with certainty, that if it is placed in the treasury of an auxiliary society, it will pass to the general fund, and be converted, to its full value, into Bibles; these will be conveyed to the place where they are most wanted, and will be judiciously distributed to those who may be expected to profit by the gift. The machinery, so to speak, is completed and in operation. Nothing is wanting, but a supply of funds, to carry into full effect the largest desires of the most unbounded benevolence.

In this state of things, the Directors of the Fairfield county Bible Society cannot forbear again addressing those within their limits on this interesting subject. At its last annual meeting, this Society altered its constitution so as to become auxiliary to the American Bible Society. By this act an opening is made for all surplus monies, which shall remain after supplying the wants of our own county. We have now become a part of the general society, and may be expected to feel an interest in all its extensive plans and operations.

While we remained a separate society, many, from a mistaken idea that a few dollars would supply the destitute within our own limits, gave in proportion to the supposed necessity. But now, no one can withhold *any* sum, from a regard to the limited nature of the society. The *world*, lying in ignorance and wickedness, is before us. If it is granted that charity is a duty: if it is admitted that the word of God is the best treasure we can possess on earth; it is impossible to conceive with what arguments a Christian can attempt to justify a refusal to contribute, according to his ability, to this blessed object. The duty is imperious; it is pressing; every thing unites to demand an *immediate* performance of it.

Sensible that many neglect to give to this object, merely because there is no particular time fixed to remind them of the duty, and no method specified, in which it is to be done. We take the liberty to recommend, as will be seen in the foregoing votes, the formation of Bible Associations, in which all, in any town or parish, who are favourably disposed to this object, will unite; will choose such officers or agents as shall be thought necessary, and consult on such measures as are best fitted to promote the great and benevolent ends of the parent institution. If this measure be adopted in all our towns and societies, the system will be complete. As we have now become auxiliary to the National Society, so each of these associations will be auxiliary to our Society. Into these every individual will cast his mite, his dollar, or his eagle, according as God has prospered him. These will be conveyed to the treasury of the county society, and thence, except so much as shall be necessary to supply our own wants, they will pass to the general fund, and be used in accomplishing the extensive plans of the National Association. All the individual donations will thus be collected, like so many drops, into several streamlets; these again will unite, and in a large current, flow into the general Society, from which they will issue a river of life, to fertilize the world, to cause "the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose."

#### BENEFIT OF BIBLE ASSOCIATIONS.

A collector in one of the Associations in England, noticed a family whose habits of life led him to suppose that they were destitute of the Scriptures, and indifferent about obtaining them. Anxious for their highest welfare, he determined, if possible, to introduce the Bible among them. Being in the habit of taking one of the children of this forlorn family to church with him, he asked her, one Sunday morning, if she did not wish she had a Bible, and whether her mother might not be prevailed upon to let her subscribe for one? The little girl eagerly caught at the proposal; and, on her return home, was so importunate with her mother, that she obtained her consent. But her father was a despiser of the Scriptures! and when he heard of the permission given by the mother to his child, he sternly ordered the subscription to be dis-



continued ; and threatened that if a Bible came into his house, he would instantly put it into the fire ! The child was still importunate, and begged the Word of Life with such earnestness at her mother's hands, that she ventured to allow her to continue her weekly subscription without the knowledge of her husband. But the fact again reached his ears : and, fully satisfied that, in spite of all his remonstrances, the Bible *would come into the house*, he was drawn to these reflections with himself :—" Why, I see my child will have the Bible ! and I do not know that the Bible will do us any harm. Why should I oppose its coming into my house ? I have never read it. It may do ME, it may do US ALL good !" He sent for the Collector, inquired how much was wanting of the price of the Bible, told him he would pay the residue himself at 6*d.* per week ; and when the amount was paid, and the Collector took him the Blessed Book, he received it with tears of joy !

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*Oneida Indians evangelized.*

Eleazer Williams, son of Thomas Williams, a war chief of the Iroquois nation of Indians, has officiated as a religious Instructor among the Oneida Indians for nine months past.

One party of that nation have heretofore adhered to Paganism, and have been always denominated the " Pagan party" of the Oneida nation of Indians.

The following communication, addressed to the Governor of this State, evinces the success of Mr. Williams' exertions, and will be pleasing to the patrons of Missionary labours in particular, and to Christians in general.

*To His Excellency the Governor of the State of New-York.*

May it please your Excellency,

We, the chiefs and principal men of that part of the Oneida nation of Indians, heretofore known and distinguished as the *Pagan party*, in the name of the said party, beg leave to address your Excellency on a subject which we hope will be as pleasing to your Excellency as it is to us.

We no longer own the name of Pagans.—We have abandoned our *idols* and our *sacrifices*, and have fixed our hopes on the blessed Redeemer. In evidence of this assertion, we here tender to your Excellency, solemnly and unequivocally, our abjuration of *Paganism* and its *rites* ; and take the Christian's God to be our God, and our only hope of salvation.

We believe in God the Father—the Creator and Preserver of all things—as omniscient and omnipresent—most gracious and most merciful.—We believe in Jesus Christ, that he is the Son of God—the Saviour of the world—the Mediator between God and man—and that all must believe in him, and embrace him, in order to obtain salvation. We believe in God the Holy Ghost, the Sanctifier and Comforter of all the children of men. We believe in a general Resurrection, and a future Judgment, in which all mankind shall be judged according to their works. We believe

the Scriptures to be the word of God, and that in them are contained all things necessary to man's salvation.

We present to your excellency this abstract of our *Faith*, in order to demonstrate the impropriety of our retaining any longer the name of Pagans. We trust, that through the mercy of God, we have abandoned the character of Pagans.

We therefore request your Excellency, that in all future transactions with this state, we may be known and distinguished as "The Second Christian Party of the Oneida nation of Indians." And we pray that your Excellency will take such means as may be necessary and proper to cause us to be known and recognized in future by that name. And in the name of the most holy Trinity we do here sign ourselves your Excellency's most sincere friends.

Done in General Council at Oneida, this twenty-fifth day of January, 1817.

[The following Indians subscribed to the above, each one making his mark.]

*Cornelius Othaesheat, Peter Sauthecalchos, Arirus Tehoraniogo, Nicholas Garongontie, John Cannelius, Moses Schuyler, Jacob A-toni, William Tegarentotaskan, William Toniateshen, William Tehomtat-he, Peter Tewaserashe.*

*Alb. Daily Adv.*

#### THE WIDOW OF NAIN'S SON RESTORED TO LIFE.

The miracles which Jesus Christ performed when he sojourned upon earth were exceedingly numerous and diversified; but, amongst them all, perhaps none are so astonishing as those by which he restored the dead to life at one sovereign command. In his career of incessant and indefatigable benevolence, our blessed Saviour arrived at the city of Nain, attended by his disciples, and a large concourse of people. As he approached the gate of the city, behold the corpse of a deceased person was carried out, in funeral procession, that it might be buried without the walls, according to the custom of the Jews. The deceased was a young man in the flower of his age, "the only son of his mother, and she was a widow." Her case, therefore, was peculiarly affecting, and excited so much commiseration that a great multitude of persons from the city accompanied her. See, the procession moves sadly and slowly along! disconsolate sorrow is depicted on the widowed mother's countenance as she escorts her beloved only son to the grave. "I had hoped," perhaps, she exclaims to herself, "that my darling child, who was so lately blooming in youthful strength, would have remained to soothe the sorrows of my declining years, and to convey me to the place appointed for all living; but, alas! I am bereaved, I am bereaved of my only son! who can now comfort me?"

Jesus beholds the poor afflicted widow; his tender heart, ever ready to sympathize with distress, is moved with compassion; he approaches towards the dejected mother, and in tender accents, addresses her: "Weep not." He then advances and touches

the bier on which the corpse was laid,—the bearers stand still. Jesus then, with divine authority, issues his sovereign command : “ Young man, I say unto thee, arise.” The dead heard his voice, and the young man immediately arose, and as a proof of his complete restoration to life, began to speak.—Jesus then kindly, and without ostentation, delivers him to his astonished and delighted mother. Oh, how inexpressible her transport as she clasped her restored son to her bosom, and gazed on her divine benefactor !

This wonderful and public miracle, which, from all the circumstances of the case, could not admit the possibility of imposture, excited fear and religious reverence in those who beheld it, “ and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people.” The rumour spread throughout Judea and the neighbourhood, and excited great attention among all classes of the community. The fact could not be controverted, and a numerous company of witnesses asserted its truth, and celebrated the praises of Jesus Christ throughout the country.

This short but interesting fact of sacred record is a decided attestation of the divine character and power of Jesus Christ. When Elijah was made the instrument of performing a somewhat similar miracle, we are told that he cried and prayed unto the Lord repeatedly, and that the Lord heard his prayer and granted his request ; but Jesus only speaks the word, and it is done,—life is restored. In his hands are the keys of death and the unseen world ; he openeth, and no man shutteth ; he shutteth, and no man openeth. He turns his key, and lets out the emissaries of death to fulfil their appointed commission ; he turns his key, and the gates of hell open for his foes ; he turns his key, and the portals of heaven expand to receive his friends.

This story likewise fully proves the kindness and compassion of Christ. With what promptness of feeling, and gentleness of manner, did our blessed Saviour notice and relieve the distressed widow ! And now in his glorified state he is touched with the feeling of our infirmities, and still sympathizes with his afflicted people. Let us rejoice to carry all our sorrows to our compassionate Redeemer, and let us triumph in his loving kindness which is better than life.

Ye blooming youth, remember that you may probably die in early life : “ The *young* die oftener than the old, and it is because so many of the *former* die that there are so few of the *latter* to die.” Let each individual ask his conscience, am I prepared to meet my God, and to stand before the bar of Jesus Christ my omniscient and holy Judge ? It is a solemn inquiry ! Oh, may God apply it to your hearts by his Holy Spirit. Perhaps you have been called to bear the yoke of affliction in your youth,—perhaps you have been placed on beds of languishing—you have approached the borders of the grave—your friends have gazed on

your death-like aspect, and have exclaimed, with tears, "There are no hopes of recovery." Your medical attendants have quite despaired of your restoration; and yet God has been pleased to raise you up, as it were, from the dead, and you are now living, (Oh, that it may be) to praise him. Devote your early days, your youthful hearts, your active powers, entirely to the Lord Jesus Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel." *Youth's Mag.*

Mr. W. N. a young man of Newburyport, who went out with the missionaries in the *Dryad*, has become pious in consequence of their exertions, particularly those of Mr. Warren. He has written an interesting letter to his mother, who is now, it is believed, in heaven. It seems he was once in good circumstances, but dissipated. Providence frowned, and he became reduced, so that he was obliged to go before the mast. Trying it was to a youth of high feelings and of elevated prospects! His mother comforted him, and often said she had rather he would go before the mast in a mission ship than commander in any other vessel. He went, he says, "laden with sorrows;" not for his sins, but in rebellion against that Power who had reduced him. His mother followed him with her prayers—they were heard and answered. Mr. Warren often and impressively conversed with him; at first it was irksome, soon it became interesting; at length he could find no rest but in Jesus. His beloved mother and sister did not live to read his letters; but the intelligence doubtless speedily reached their ears and occasioned a new song of praise. *Rel. Intel.*

### *Meeting of Free People of Colour.*

At a meeting of a respectable portion of the free people of colour of the city of Richmond, on Friday, the 24th of January, 1817, William Bowler, was appointed Chairman, Eph. Speed, Moderator, and Lantey Crow, Secretary.

The following preamble and resolution was read, unanimously adopted, and ordered to be printed:—

*Whereas*, A society has been formed at the seat of government for the purpose of "colonizing (with their own consent) the free people of colour of the United States;" therefore we, the free people of colour of the city of Richmond, have thought it advisable to assemble together, under the sanction of authority, for the purpose of making a public expression of our sentiments on a question in which we are so deeply interested: we perfectly agree with the society, that it is not only proper, but would ultimately tend to the benefit and advantage of a great portion of our suffering fellow-creatures, to be colonized: but while we thus express our entire approbation of a measure, laudable in its purposes and beneficent in its designs, it may not be improper in us to say, we prefer being colonized in the most remote corner of the land of our nativity, to being exiled to a foreign country.



*And Whereas*, The president and board of managers of the said society have been pleased to leave it to the entire discretion of the Congress, to provide a suitable place for carrying their laudable intentions into effect—

*Be it therefore resolved*, That we respectfully submit it to the wisdom of Congress, whether it would not be an act of charity to grant us a small portion of their territory, either on the Missouri river, or any place that may seem to them most conducive to the public good, and our future welfare ; subject, however, to such rules and regulations as the government of the United States may think proper to adopt.

W. W. BOWLER, *Chairman.*

Ephraim Speed, *Moderator.* Lantey Crow, *Secretary.*

### Religious Tracts.

The Rev. W. Morgan, when Curate of Wellington, in Shropshire, one day put into a coal-cart, which he met on the road, a small Tract, called "THE WAY TO CONVERT A COTTAGE INTO A PALACE," hoping that it would be read by some one who might accidentally find it there. It pleased God to convey it into the hands of the driver's wife, who was an ungodly woman, and to give a blessing with it to her soul ; while reading it, she was taught to read her BIBLE and to go constantly to church, by which she was *instructed more perfectly in the way of the Lord.* She "*ceased to do evil, and learned to do well.*" Her subsequent life was pure and holy. He called to visit her when sick ; she related the *time and manner* of her conversion, which clearly proved that it was effected by that very Tract. She suffered great pains of body for some weeks, with resignation, and with a *hope full of immortality*, she then died, *rejoicing in God her Saviour.*

A poor man under bodily affliction, and who had for a long time been under severe trials in procuring the means of support for himself and family ; but had hitherto been indifferent as to the concerns of his soul, and did not distinguish between truth and error when he occasionally attended a place of worship, was visited by a gentleman, who gave him the Tract entitled "A LETTER ON AFFLICTION." The Tract was blessed as a happy mean of leading him to consider his ways, and to flee for refuge to the hope set before him in the Gospel. The person who gave him the Tract, having taken him into his employ, has had an opportunity of noticing his daily walk, and conceives there is good ground to conclude that a work of saving grace has been effected through the means of that feeble preacher. The man's wife has also been brought to attend on the preaching of the Gospel, and appears to be in some measure impressed with the importance of divine things."

*Comparative Expenditure.*

It has been estimated, that the annual income of all the Bible and Missionary Societies in the British Empire would not do more than defray the yearly maintenance of one ship of the line. Such is the comparative expenditure of Christianity and War! Let this impose silence on all cavillers, who grudge the revenues of Benevolent Societies; and let it stimulate the exertions of Christians, that by the wider diffusion of their principles, wars may become less frequent, and the copious streams which feed them be diverted into channels by which they will fertilize and bless the world.

*Mis. Reg.*

*Ministerial Students.*

At the beginning of the present year, *sixty-seven* gentlemen were preparing at Andover for the sacred office of the Christian Ministry. The scholars are divided into three classes—three years being the time allotted for the completion of their studies.

*Hartford paper.*

*Episcopal Tract Society of New-York.*

The Board of Trustees of the Protestant Episcopal Tract Society in New-York, state in their report, dated 23d ult. that from 1810 to that period, they have printed and purchased 70,330 Tracts; of which they have dispersed (including a very small proportion sold at reduced prices) about 32,500.

*Support of the Poor.*

The poor rates in Philadelphia last year were about \$120,000. This year they are expected to be \$150,000. The poor rates in Manchester, England, a city about the size of Philadelphia, were, in 1814, \$110,790.—The poor rates in Boston last year, it is said, were \$25,000. It is conjectured three-fourths of the paupers in Philadelphia are blacks, and that the expense there respecting blacks, criminals, &c. \$130,000.

*Recorder.*

*Haytian Religion.*

Letters from Hayti mention, that it is the intention of Christophe to change the religion of his kingdom from the Roman Catholic to the Episcopal Communion; and Mr. Prince Saunders, who has the superintendence of an Academy there, is adopting measures for carrying this design into execution.

A society has been recently instituted at *Amherst*, New-Hampshire, called *The Amherst Bible and Tract Society*. Its objects are, "to promote the circulation of the Scriptures and Religious Tracts throughout the vicinity, and to become auxiliary to the New-Hampshire Bible Society." The *Bible Branch* is managed by men, and the *Tract Branch* by females exclusively. Each Branch has two stated semi-annual meetings, in June and December; and

as many others as their respective Boards of Directors or Directresses may think proper.

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"*The Bible Society of Georgetown, South-Carolina,*" recently instituted. Its objects are "the gratuitous distribution of the Holy Scriptures without note or comment, and of Religious Tracts." The 7th article of its constitution is as follows:—

"It shall be the duty of the Managers to do all in their power to establish a Sunday School or Schools, on Catholic principles, where children shall be instructed in reading the Scriptures; and it is hereby left with the Managers of the Bible Society to pursue such measures as shall seem to them best calculated to communicate such religious instruction to the children of the Sunday School or Schools, of which they are hereby constituted Trustees."

*Officers.*—William W. Trapier, *President*; Savave Smith, *Treasurer*; Henry Denison, *Corresponding Secretary*.

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*Communicated for the Christian Herald.*

It will no doubt be gratifying to the friends of religion, to be informed, that on Thursday evening last, the chapel in Vandame-street was formally taken possession of by the *Berean Baptist Church*, under the pastoral care of the Rev. J. G. Ogilvie, and a sermon preached by the Rev. Mr. Stanford. After which the confession of faith of the Church was read, and the relation with which it stands to other churches in this city.

The confession of faith is truly Calvinistic; and while the church holds to independency, she at the same time considers it an incumbent duty to manifest unity to all her sister churches, and sincere affection for all Christians.

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FOR THE CHRISTIAN HERALD.

MR. EDITOR,—*A friend to missions, having received from an authentic source, takes the liberty to communicate the following intelligence concerning*

THE EDUCATION OF HEATHEN CHILDREN.

Mr. E. P. Swift, an agent of the American Board of commissioners for foreign missions, has recently been employed in forming societies for this object in the eastern part of this state and of New-Jersey. Associations have been organized in Elizabeth-Town, Woodbridge, Connecticut-Farms, Springfield, New-Providence, Hottlehill, Morristown, Percippany, Rockaway, and Caldwell in Jersey; and in Newburgh, Goshen, Florida, Scotchtown, Hopewell, Bethlehem, Wallhill, Marlboro', and Pleasant-Valley, in this state. These Societies raise annually a sum of from 30 to 140 dollars each; to be applied to the instruction of children among the Indian tribes in this country, and in those parts of India in which American missionaries are located. The Benevolent Society of Middletown, (Orange Co.) have made a donation of 60 dollars to the same object. It is extremely desirable that the dif-

ferent charitable and missionary societies should devote a part of their funds to an object which promises so much usefulness to the missionary cause among the heathen: especially those situated upon our borders. We are informed that two or three teachers have already gone to form an establishment in the Cherokee country, with the encouragement and patronage of the general Government.



The following contributions have been recently received from Boston by the President of the *American Society for evangelizing the Jews*, to be applied to the objects of this Institution: namely, 102 Dollars and 30 Cents, taken up at a collection in the Rev. John Codman's church in Dorchester, Massachusetts; and 220 Dollars and 15 Cents collected in the Park-street church in Boston, after sermons delivered by the Rev. Mr. Frey: also a box containing a few gold rings, bracelets, and other trinkets, which were doubtless contributed by pious females, under similar impressions with those which induced the good Hebrew women of old to make a willing offering to the Lord of their valuable ornaments and jewels, for the service of the sanctuary.

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FROM THE RELIGIOUS INTELLIGENCER.

*"He shall be called a Nazarene."*

I heard the crowd's exulting cry;  
Then, while the sword of justice slept,  
Jesus, the Nazarene, drew nigh,  
And o'er the fated city wept.

He wept thy fall, Jerusalem!  
Not his own agonies, and death,  
Could fright the child of Bethlehem,  
Or move the man of Nazareth.

I saw the Jewish temple purg'd,  
While men of business, not of prayer,  
Fled from the place, by terror urg'd;  
Jesus the Nazarene was there.

I saw the glow of life, and love,  
Steal o'er the sick man's pallid cheek;  
The tongue, once dumb, in praises move,  
Taught by the Nazarene to speak.

The eye long clos'd in hopeless night,  
Relumin'd index of the mind!  
Sought through the new created light  
Jesus the Nazarene to find.

I saw the solemn funeral train;  
The widow'd mother's silent tear;  
When lo! she clasp'd her son again;  
The Nazarene had touch'd his bier.

Hadst thou been here he had not died,"  
The weeping, doubting, sisters said:  
"Lazarus, come forth," the Saviour cried;  
The Nazarene restor'd their dead.

But see the crowd to fury given;  
What could such mortal madness mean?  
Why imprecate the wrath of heaven;  
Why crucify the Nazarene?

Silent the gentle sufferer stood;  
And, pitying, heard the phrenzied cry;  
"On us, and ours, be all his blood;  
Jesus the Nazarene must die!"

How devils smil'd when Jesus bled;  
Vain hope! they thought mankind were lost,  
When, bowing low his gentle head,  
The Nazarene "gave up the ghost."

But what amazement reign'd in hell,  
When Jesus, bursting from the grave,  
Bade to the world this mystery tell,  
The Nazarene must die to save!

I heard the trumpet long, and loud;  
When straight a godlike form was seen;  
He rode, enthron'd upon a cloud;  
'Twas the despised Nazarene!

I saw the world consume in flame;  
The just from sin and sorrow free:  
The wicked sink in endless shame:  
Such was the Nazarene's decree.

I heard the happy, heavenly throng,  
Praise him who bought them with his blood;  
I heard the everlasting song,  
"Jesus the Nazarene is God."